

A  
SERMON

Preached at

TAUNTON

On the Feast of the

EPIPHANIE

Before the *Forces* of the *Militia* of the  
County of *Sommerſet* met there for the Preserva-  
tion of the Peace of that TOWN.

BY

*Matthew Hole* B. D. Fellow of *Exeter Colledge*  
and Vicar of *Stokegurfey* in *Sommerſetſhire*.

Published at the Request of the Officers.

LONDON,

Printed for *Randolph Taylor*, near *Stationers-Hall*. 1689.

4474. h. 29.  
1-7.

For worthy friend Mr Croft of Bromfield



# To the Worthy Officers of the Militia for the County of Sommerſet.

Gentlemen,

**I** Hope it will not be thought improper to Dedicate a Discourse of Peace to Men in Arms, which were taken up only to preſerve and maintain it: and indeed thoſe prove ſometimes more powerful and effectual Arguments to that end, than the moſt elaborate Diſcourſes about it. I ſuppoſe all good Proteſtants do readily acknowledge the Hand of God in our preſent Great Revolutions, and begin to feel the good Effects of the wonderful and ſeaſonable Deliverance wrought by them; for we are mightily eaſ'd already of the many and great Fears, which we lately labour'd under, and inſtead of them are entertain'd with well-grounded hopes of a free Enjoyment both of our Religion and Property; That which now lyes upon us is to answer the great ends of ſo wiſe and gracious a Providence, and to put up our daily Prayers to Heaven to compleat the Deliverance ſo happily begun.

You have indeed done your part to preſerve the antient and excellent Frame of the Engliſh Government, which was in a great meaſure ſhaken off the hinges, and to ſecure the beſt Church in the World from the reſtleſs Attempts of thoſe that ſought to deſtroy or undermine it; in a word, you have like good Patriots aſſerted the juſt Rights and Liberties of your Country, and thereby entailed your Religion as well as Eſtates upon your Poſterity.

All that remains is, that we endeavour to lead our Lives by the excellent Rules of that Holy Religion, and to expreſs our Thankfulneſs to God by a pious and ſuitable Converſation.

This

## The Epistle Dedicatory.

This is the sole Design of the following Discourse, where we are directed in the first place to render unto the Lord the Glory of all his Mercies, and especially of this signal and astonishing Deliverance ; for as 'twas God Almighty, that by the hand of Moses, brought the Israelites of old out of the Bondage of Egypt, and under the Conduct of Joshua settled them in the Land of Canaan, so is it the same God likewise, who by the hand of a wise and illustrious Prince hath rescu'd us from the vile Condition of Slaves, and secur'd us in the Possession of a Land, flowing with Milk and Honey ; This is entirely owing to the great Creator and Governor of the World, who presides in the Councils of Princes, and hath more particularly interested his care and providence in the preservation of States and Kingdoms.

In the next place we are taught to cherish that Love, Peace and good Will towards Men, which will be the best preservative of the welfare and happiness of Mankind, for as nothing can better settle us at home, and secure us from abroad, than united hearts and counsels ; so neither can any thing be of more fatal and mischievous consequences, than to break the Peace and Unity of the Church by intestine Factions and Divisions.

Sirs, I have gratified your request, and here present that Discourse to your View, which you heard with so candid an attention ; if it may conduce to the satisfying the minds of any in the present Juncture, or any other way contribute to the Peace and Tranquility of these Kingdoms, 'tis all that is design'd by,

Gentlemen,

Your Obliged and humbly  
devoted Servant  
Matthew Hole.



( 1 )

A

# SERMON

Preached at

TAUNTON, &c.

---

St. Luke 2. 17.

*Glory be to God in the highest, on Earth  
Peace, good Will towards Men.*

**T**Hese Words are a Sacred Hymn or Doxology sung by a Quire of *Angels* at our Saviour's Birth, wherein they began the Joy, and declar'd the Ends of his *Incarnation*; it might indeed be reasonably expected, that some great and important *Message* should be deliver'd to the *World* upon the Son of Gods first coming into it, that some high and eminent *Messengers* should be commissioned to proclaim his Person, and publish his Will to Mankind, and because none upon Earth was sufficient for these things, some of the *Angels* were dispatch'd from Heaven upon this *Errand*, who immediately

mediately upon his *Nativity*, brake forth into this Divine Hymn of Praise and Thanksgiving, *Glory be to God in the Highest, on Earth Peace, good Will towards Men.*

The foregoing Part of the *Chapter* acquaints us with the time, place and manner of *Christ's Birth*, in all which the exceeding Greatness of his Person seem'd to be hid for a while under the mean circumstances of his Appearance, for he was born in an Inn, and laid in a Manger, and though he were the great Light of the World, yet did he enter into it, as it were wrapt in a Cloud of Obscurity and Darkness; but this Cloud did not long continue, for we read *verses 8, 9.* that quickly upon his Birth, the *Shepherds*, that were nigh *Bethlehem* watching their Flocks, in the night saw a sudden and strang Light shining round about them, which for it's great and unusual Brightness fill'd them with amazement and terror, but while they were thus trembling and astonish'd, an *Angel* appear'd, and said unto them, *fear not, for behold I bring you glad Tidings of great Joy, which shall be to all People, for unto you is born this day in the City of David a Saviour, which is Christ the Lord, v. 10.* Upon which there immediately appeared a great Multitude of the heavenly Hosts, praising God, and singing this holy and heavenly Anthem, *Glory be to God in the highest, on Earth Peace, &c.*

Which divine and Spiritual Song consists of three  
Parts

Parts or Lessons to be learnt of all, that would share the joy, and reap the benefit of the Incarnation, and they are,

*First*, To Ascribe all Glory to God in the highest.

*Secondly*, To promote Peace on Earth.

*Thirdly*, To cherish Love and Good Will towards Men.

These three excellent Lessons present to our view the whole work and business of a Christian's Life, they are a short *Epitome* of the whole Gospel, wherein is briefly summ'd up all that is requisite to wellcom our Saviour into this VWorld, and to be for ever wellcom'd by him in the next; wherefore as it can never be unseasonable, so does it seem now more than ordinarily necessary to prels and recommend these duties to us; accordingly therefore I shall begin with the

*First Part* of this Sacred Hymn, *Glory be to God in the Highest*; this instructs us in the first and great End of our Being, which is above all things to mind and advance the Glory of our Maker. God Almighty made and intended all things for his own Glory, and there is nothing but is some way or other serviceable and instrumental to it; if we look upward, the *Psalmist* tells us, that *the Heavens declare the Glory of God, and the Firmament sheweth his handy Work*, Psal. xix. 1. Those glorious Luminaries of Heaven, the Sun, Moon and Stars, which by their constant Influences, cherish and enlighten

lighten the World, mind us of that great Father of Lights that plac'd them there, the daily and steady revolutions of those heavenly bodys, who come forth as a Bridegroom out of their chambers, and rejoyce as a Gyant to run their course, direct our meditation to that Supreme Being, that first sate, and still continues them in motion; yea so lowdly do these proclaim the honour of their Creator, that there is no Place or Language, where their Voice is not heard, *their Sound is gone out into all the World, and their words unto the Ends of the Earth*, Psal.

19. 3, 4.

If we look downward, and consider these inferior Regions, we shall find all Creatures busy in setting forth the Glory of their Maker, the Birds of the Air sing forth the Praises of God, the Fish of the Sea declare his wonders in the deep, and all the Beasts of the Field are so many Heralds and Instruments of his honor, yea if we go lower yet, and consider the inanimate Creatures, we shall find the very Herbs and Grass of the Field displaying the Wisdom and Power of their Creator, our Saviour bids us to consider the Lilies of the Field, how they grow; though they neither toyl nor spin, nor contribute any thing to that natural Beauty and Bravery wherein they appear, yet *Solomon* in all his rich and costly Attire was not array'd like one of these, the serious Meditation whereof may teach us to cry out with the *Psalmist*, *O Lord our Governor, how excellent is thy Name in all the Earth.* But

But above all Man was more especially made and design'd for his Glory, and was therefore furnish'd with higher faculties and perfections fitted to that purpose; for God hath endow'd him with reason and understanding to know and consider the Works of his hand, and a tongue to speak of his honour; when all other Creatures are made only to look downward, and to grovel upon the Earth, he hath given Man an *erect countenance* to look upward, and to behold the Glory of the Heavens. And as Man is thus qualify'd above all other Creatures for his Makers Glory; so is he oblig'd far above any other to promote it; for God hath subjected all other Creatures under his Feet, and given him the Dominion over all the Works of his hand, he made him the Vice-Roy of the Universe to govern and direct all things in it to their proper ends; nay, when our first Parents had justly forfeited this Power by a wilful abuse of it, and made the whole Creation groan under the weight of the first Transgression, God Almighty was pleased to send his own Son to make up the breach; and St. Paul assures us, *that having given us his Son, he hath with him freely given us all things*, Rom. 8. 23. a large experience whereof we have in the daily Blessings we receive from him, who still watches over us for good, and hath made us the darlings of his Care and Providence, the end and design of all which is, that we should be the better enabled and encourag'd to promote his Glory; if we take a brief

B

Survey



Survey of the manifold Mercies of God; how ready he is to supply all our Wants, to raise up a *horn* of Salvation for us, and to deliver us from all publick and private calamities, we shall see infinite reason to magnifie and adore him ; yea if we cast our Eye on the present great and wonderful Occurrences of Divine Providence in these Nations, how God Almighty by a signal, and almost immediate hand, hath rescued his Church and People from Misery and Ruin, how seasonably he appear'd for our Relief, and deliver'd us from the doleful Evils of Tyranny and Oppression, which we were groaning under ; if we consider, how strangely he hath preserv'd our Religion, Laws and Government, which were almost ravish'd from us, turning our Captivity, like the Rivers in the South, without noise or bloodshed, and bidding us, as once he did the *Israelites*, only *stand Still and see the Salvation of God* ; I say, if we are so wise as to consider these things, we shall plainly see the Loving Kindness of the Lord, and may be easily perswaded to joyn in consort with this Heavenly Host, in saying, *Glory be to God in the Highest.*

Now Man being thus made and design'd for Gods Glory, being thus fitted and by infinite Obligations engag'd to promote it ; what can be more reasonable than that we should all study to live to his honor, and take all opportunities of magnifying and publishing his Praises ; often calling upon our selves and others in the Words of the *Psalmist*,  
*Oh*

*Oh that Men would praise the Lord for his Goodness, and declare the wonders he hath done for the Children of Men, Psal. 107. 8. What an unpardonable Crime will it be in us, after all this to forget and neglect our Maker, and to turn so many Instances of his Love into the Instruments of his dishonor? When all other Creatures answer the end of their Creation, and in their Way declare the Glory of God, how inexcusable shall we be, who were more eminently design'd for that End, if we only live to his Dishonour, must not this sink and degrade us below those Inferior creatures, and make Man that was in Honour to become worse then the very Beast that perisheth? how much more honourable is it, to bear a part with the Angels in praising God, and singing Hallelujahs to his Holy Name? this is the Work of Heaven, where all the Saints that attend his Throne are continually crying, Holy, holy, holy, Lord God Almighty; and thou art worthy O Lord to receive Honour and Glory and Praise; for thou hast created all things, and for thy Pleasure they are and were created. Rev. 1. 11. So that to glorifie God now is to begin the work of Heaven, here on Earth. And in some measure to share in the Joys, and Delights of Angels, 'tis the best preparative to our future happiness, which mainly consists in adorations of the Divine Majesty, and singing Praises to Him that sitteth on the Throne, and to the Lamb for ever more.*

*This is the first part of the Angelical Hymn, which teaches us at all times to look up to Heaven,*

from whence cometh our Salvation, and upon every signal mercy or deliverance to say, *Glory be to God in the highest.*

But is it enough barely to utter these words upon some great and solemn occasions? No, we must live and act to his Honour as well as speak of it, and labour as the Apostle directs us, to Glorifie God both in our Souls and Bodies; which are his. *1. Cor. 6. 20.* And how that may be best done, because it so much concerns us to know, I shall endeavour briefly to declare.

*First,* To glorifie God is daily to own him for our Creator and Preserver, and to acknowledge our entire dependence upon him; the first Office that is due to every Benefactor, is to be sensible of his Kindness, and to make frequent mention of it to his Honour, and this is the least peice of Homage we can pay to Almighty God, who giveth us Life and Breath, and all things; *It is he that hath made us, saith the Psalmist, and not we our selves, we are his People, and the Sheep of his Pasture, 100. Psal.* Every benefit we receive lyes upon us a just Debt of Acknowledgment, and how much more then may the daily Blessings, that are multiplied and renew'd upon us, exact a daily Tribute of Praise and Thanksgiving? he that gave us a Tongue wills us to use it, in celebrating of his Goodness, and 'tis but reasonable that we should employ our Breath in sounding forth the Praises of him, that gave it. The Royal Psalmist, hath left  
us

us an admirable Example of these Acknowledgments, *in the Morning, Evening and at Noon, saith he, will I give Thanks unto the Lord, yea I will always speak of his loving kindness, his praise shall ever be in my Mouth, Psal. 145. 2, 4, 5, 6.* This is to render unto the Lord, the Calves of our Lips, which are more acceptable to him, then the most costly Sacrifices, for he smells a sweeter Savour in the humble Acknowledgments of a thankful Heart, then in the richest Odors of Incense and Burnt-offerings.

Secondly, To glorifie God is not only to own him for the great Creator and Benefactor of the World, but to Adore and Worship him accordingly: *O come let us Worship and fall down, and kneel before the Lord our Maker,* saith the devout Psalmist, who often calls upon us to make those pious and humble Addresses to the Divine Majesty, that are suitable to his Greatness, and our continual dependance upon him, and indeed what prostrations can be low enough to so great and glorious a Creator in whom we all live, move and have our being? To him therefore are we to direct our Prayers for what we want, and to offer up our Praises, for all that we have receiv'd; this is that peculiar and incommunicable Homage we all owe to the Supreme Being, and which may not be given to any other, for 'tis the express command of our blessed Saviour, *Thou shalt worship the Lord thy God, and him only shalt thou serve, Mat. 4. 4.* The holy Angels were so far from invading this Prerogative,

tive, that they cease not day or night to laud and magnifie his glorious Name, and are ever calling upon us to joyn with them in saying, *Glory be to God most High*: When *St. John* was falling down to worship at the Feet of the *Angels*, that revealed to him the secret Counsels of Heaven, the Angel forbid him, saying, *See thou do it not, I am thy Fellow-Servant, worship God*, *Rev. 22.8,9*. And when the People of *Licaonia* were about to do Sacrifice to *St. Paul* and *Barnabas* for a miraculous Cure wrought by them, they check'd their Superstition and Idolatry, and willed them to turn from these Vanities to the Living God, that made Heaven and Earth, *Acts 14*. and if all Divine Worship be thus forbidden to Saints and Angels, much less may we with some blind Votaries, give any part of it to Relicks or Pictures, especially since God hath declar'd himself jealous of his Honor, and that he will not give his Glory to graven Images.

Thirdly, To glorifie God is to render unto him, the entire honor and glory of all his Works, ascribing all our Mercies to his Bounty, and beholding his hand in every deliverance; *except the Lord keep the City, saith King David, the Watchman waketh but in vain*; a Horse is but a vain thing to save a Man, and as vain too is the help of Man, without the Divine Blessing and Assistance; *our help, saith he, cometh from the Lord of Hosts, who made Heaven and Earth, and therefore not unto us, not unto us, O Lord, but unto thy Name be all the praise*; this is the constant  
Language



Language of that Great Master of Thanksgivings, who teaches us to ascribe the Glory of every Deliverance wholly to the Divine Power and Goodness; for we rob God of his Honor, by assuming any Part of it to our selves, and all that we impute to our own Power, Policy or Merit, is so much taken from him, to whom the Glory of all is due; let none then vainly seek to defraud his Maker by arrogating that to himself, which is above his Sphere either to merit or accomplish, but rather disclaiming all Power or Worthiness of our own, let us learn at all times, and in all cases, to say, *The Lord be praised.*

Particularly, in that great and eminent Deliverance, which God Almighty is now working for these Kingdoms; let us ascribe all to his hand, and render to him the entire Honour of the Attainment, for he hath saved us without our help, and delivered us beyond our expectation, 'tis he that Infatuated the Counsels of our Enemies, and made their Courage sink, under the sence of their own Enormities, 'tis his hand that hath broken the Snares, that were laid for us and rescued us from the Pit of destruction, *this the Lords doing, and ought to be marvellous in our Eyes, and therefore not unto us, but unto him be all the Glory and Praise*: let us take heed of imputing any thing to our selves, as if it were our own Arm, or our foresight that helped us, much less may we put it upon the score of merit, as if we deserv'd to be thus  
highly

highly favour'd this is to sacrifice to our own Net, and to Idolize our own Infirmities. *Herod* for assuming the Glory to himself, which was due to God only, was eaten up of Worms, to shew the Vanity of relying on our own Power, which is not able to resist or vanquish the most contemptible Creatures, and if we rob God of his Honor, of which he is so infinitely tender, we may justly provoke him yet, to yield us up as a Prey unto our Enemies, and to leave us to be undone by our own Arrogance and Folly, to prevent which let us keep up such a warm and constant Sense of the Divine Goodness, as may engage us still to rely upon God's Providence, and to ascribe all our Successes to his Almighty Arm, saying upon this and all other occasions with the Angels in the Text, *Glory be to God in the Highest.*

*Fourthly,* To glorify God is to make a right use of his Mercies, and to answer the great end and design of all his Deliverances, what that is, we may learn from that pious Hymn or Prayer of *Zacharias*, *Luke. 1. 74, 75.* *That we being deliver'd from the Hands of our Enemies, might serve him without fear in Holiness and Righteousness before him all the days of our Life.* We cannot easily forget the many and just fears we lately groan'd under; our Religion and Property and all that was dear to us was by the violent and restless Attempts of our Adversaries in great Danger to be wrested from us, but being now by the over-ruling

ling Providence of God in a great measure secured us from thole sad Apprehensions, what greater motive can we have to serve him without fear? And to Sing praises lustily unto him with a good courage, as the Psalmist expresses it, Psal. 33. 3. The Son of God whose Epiphany we this Day Commemorate, was manifested to destroy the Works of the Devil; and to rescue us from the Tyranny and Dominion of our Ghostly Enemies, to the intent, that being made free from Sin, we should become the Servants of God and present our selves as a living, holy and acceptable Sacrifice unto him, now we cannot better glorifie God, or honour our Blessed Saviour, then by answering the great ends of his appearance, viz. By bringing forth Fruits meet for Repentance, and walking before him in newness of life herein is my Father glorified, saith Christ himself, that ye bring forth much Fruit, John 15. 8. 'Tis this alone can shew us to be true and living Branches of the Spiritual Vine, and make it appear, that we are not Barren and Unfruitful in the Knowledg of our Lord and Saviour.

Moreover, the Reformation of our Lives is the main end of all our Temporal Blessings, which are bestow'd upon us not to be made the Instruments of Sin, or the fewel of our Lust and Vanity, but as so many Encouragements to Vertue and Incentives to a holy Life. Our Health, Wealth, Honour, Power and other earthly Advantages are all given to us, to advance the Glory of God and the good of one another, and they who use them otherwise,

C

per-

pervert the design of Gods Blessings, and instead of laying up a good Foundation for the time to come, *do only Treasure up Wrath against the day of Wrath, and Revelation of the Righteous Judgment of God.* The House-holder in the Parable expected an Improvement of the Talents committed to his Servants Trust, and at his return none were admitted into the Masters Joy, but those that had employ'd them to the Masters Honour, to abuse the Mercies of Heaven by Pride, Luxury, or Intemperance, is to Fight against God with his own Weapons, which is the vilest Affront, that can be offer'd to the Divine Majesty, and we may be well assur'd, will in the end meet with a suitable Punishment, when the Number of our Blessings will but increase the Number of our Stripes, and the weight of our abused Talents sink us into the deeper Condemnation. *Solomon*, therefore bids us to Honour the Lord with our Substance, which is by employing it according to his will, and dispensing of it to his Glory. And that is best done, by imparting our Superfluities, to the relief of others Necessities, and by feeding the empty Bellies of the Poor, with that, wherewith too many feed their Vices and their Extravagances, he that thus desperseth abroad, does not diminish but increase his Substance, and by improving his Talent to his Masters Glory shall ere long receive the reward of a good and faithful Servant, and be receiv'd into the endless and unexpressible Joys of his Lord.

*Fifthly,*

*Fifthly*, To glorifie God is earnestly to desire and endeavour to become like unto him, he that admires another, will be apt to imitate him, and will Labour after the greatest Likeness and Conformity to him, he will set him before him as his Pattern, and be ever Transcribing the Copy of his Perfections, if we truly Love and Honour God, we shall covet the nearest resemblance of him, endeavouring to be *Holy, as he is Holy, and Merciful, as our Heavenly Father is Merciful*, this is one of the noblest ways we have of setting forth his Glory, which consists not so much in the Flatteries of the Tongue, or in giving him many great and lofty Titles, as in the inward Delight of the Soul and a pious Imitation of his Divine Perfections, by this we acknowledge our own great Defects, and become ravish'd with the Love and Admiration of his Transcendent Excellencies. When God Almighty appears so great in our Eyes, and every thing else so little, that we Esteem nothing so worthy of our Aims and Ambition as a likeness to him in Righteousness and true Holiness, when we endeavour after the greatest resemblance of him in Justice, Charity and Goodness, and to be in some measure partakers of the Divine Nature, in a word when we behold the infinite loveliness of his Image, so as to be transform'd into the same Image from Glory to Glory, then do we glorifie God indeed, and declare plainly that we prefer him before and above all things.



*Lastly, To glorifie God, is to delight in his presence, and to long for a more immediate Fruition of his Glorious Godhead, O when shall I come and appear in the presence of the Lord, saith the Royal Prophet, my Soul is a thirst for God, as the Hart panteth after the Water-brooks, so panteth my Soul after thee, O God; Psal. 42. 1, 2. He that highly Values or Honours any Person, will be still Coveting his Company, and we generally take a Pleasure in the sight and presence of an admir'd Object, the like effect shall we feel within us towards God, if our hearts are inwardly toucht with a sence and desire of his Glory, we shall delight in a Spiritual Converse and Communion with him here, and long for the glorious Vision and Enjoyments of him hereafter, in whose presence is fulness of Joy, and at whose right Hand are Pleasures for evermore. King David Esteem'd one day in his Courts, better then a thousand elsewhere, and had rather to be a Door-keeper in the House of God, then to dwell in the Tents of Wickedness; St. Paul was willing to be absent from the Body that he might be present with the Lord, and desir'd to be uncloath'd of this mortal Flesh, that he might be cloath'd upon with Glory and Immortality, these are the pious Breathings of a devout Soul, and we too shall be full of such earnest Longings after him, if we are inflam'd with a true Love and Admiration of his great and adorable Perfections, often wishing for his glorious presence and saying, with the Souls under the Altar,*  
*how*

*how long, O Lord, holy and true ? Oh when shall we arrive at those happy Regions above to joyn in Consort with the Heavenly Host, and to bear a part in their lowd and uncessant Hallelujahs ? thus have we descanted on the first part of this Angelical Hymn, wherein we are taught to direct all our Aétions to the honour of our Maker, and at all times to say or sing with the Angels in the Text, Glory be to God in the highest.*

To which I shall only add this farther Encouragement, that God Almighty hath so closely twisted his own Glory, and our Happines together, that at the same time we advance the one, we promote the other, he hath made our very work to become our wages, and the keeping of his Commandments carries with it its own reward, for in glorifying of God, we advance our own Glory, and we cannot better serve our selves, then by serving and adoring our great Creator. From whence I proceed to the

*Second Part of this Angelical Hymn. On Earth, Peace.* This teaches us to cast our Eye from Heaven to Earth, and having paid our tribute of Praise and Glory to God, not to forget the great Duty of Peace and Amity with our Fellow Creatures. Peace is in Scripture-Language that great Comprehensive Blessing, that includes in it all manner of Happiness, and to wish Peace to any House or Person, is to wish them all that is good and desirable, for since Happiness consists in the inward complacence and satisfaction of the Mind, he that hath such a peaceable dis-

disposition of Soul, as to acquiesce and rest contented in all Events of providence, can want nothing to make him happy, and consequently the Angels Proclaiming *Peace on Earth*, was a publick wish of the happiness of Mankind, and a solemn charge to pursue the means that lead to it, and indeed the glad Tidings of the Gospel are nothing else but a grand Message and Embassy of Peace, to let us know that our Peace is made in Heaven, and that we are therefore to enter into a firm League of Peace with our Brethren here on Earth. The Prophet *Isaiah* stil'd our Blessed Saviour the *Prince of Peace* long before his coming into the World, *Esa. 9. 6.* And to answer that Title, he made choice to enter into it at a time, when all Nations were at Peace with each other, which was in the Days of *Augustus*, when the Temple of *Janus* was shut, and all Alarms of War were hush'd and silenc'd throughout the World; at his Birth, the Host of Heaven descended and Proclaim'd *Peace on Earth*, that being the best State and Temper, the World could be in to receive and welcom this Lord of Glory; his future Conversation and Doctrine here upon Earth was every way agreeable with this his peaceable entry, the whole Course of his Life being but one great Example of Meekness, Peace and Patience, at his Death the only Legacy he bequeath'd to his Followers was Peace, *my Peace I give unto you*, which as his last Dying Request, he will'd them carefully to Preserve and Maintain.

Thus

Thus was Peace the *Alpha* and *Omega*, the Beginning and End of the Gospel, the first thing that was solemnly Publish'd at Christs coming into the World, and the last thing that was recommended by him at his going out of it.

Now this Proclamation in the Text of *Peace on Earth* may respect the Peace both of Church and State, the former consists in the Unity and Joynt Communion of all the Members of the Church, the latter in a quiet and peaceable Submission to the Laws and Government of the State. For the first, nothing is more frequent in Holy Scripture, then to represent the Unity of Christs Church, by the mutual Harmony and Agreement that is to be found among the Members of the Natural Body, where as 'tis unnatural for one Member to devour and divide from another, so is it no less Unchristian for the Members of Christ's Mystical Body to disjoin and separate from each other, there is no Schism or Discord in the Natural Body, no Jarrings, or different Interests there, much less any rending of one Limb from another; but all the Members sweetly conspire together for the good of every Part, and to preserve the Union of the whole; and why should Christs Body, which ought to be kept more entire, be rent and torn by our Unchristian Divisions? when the *Corinthians* began to cry up different Teachers, and to follow them into separate Congregations, one saying, *I am of Paul*, another *I am of Apollo*, another *I am of Cephas*, and another

ther *I am of Christ*. The Apostle puts this Question to them, *is Christ divided?* 1 Cor. 1. 13, 14. thereby giving us to understand, that to fall asunder into several Parties and Factions, or to break into opposite and separate Communions, is not only to foment Divisions among our selves, but even to divide Christ himself, and to mangle his sacred Body; and therefore the Apostle most earnestly beseeches them, *by the Name of Christ, that they would all speak the same thing, that there might be no Divisions among them, but that they would be perfectly joyn'd together in the same mind, and the same Judgment,* 1 Cor. 1. 10. when this would not prevail he proceeds to down-right chiding and rebuking of them Chap. 3. 3. *whilst there is Strife and Envyng and Divisions among you, are ye not Carnal and walk as Men?* is this to walk as the followers of Christ, who was both the Author, Publisher and Prince of Peace, where hath he warranted any to make such Rents in his Church, or given the least Countenance to uncharitable Separations? In vain is it to pretend to greater purity, for whilst Strife and Divisions continue, there is nothing Spiritual, or above the rank of other mortals to be found among you, *you are Carnal and walk as Men*, and St. Jude assures us, that whatever boast Men may make of the Spirit, yet whilst they separate themselves, they are sensual having not the Spirit, Jude vers. 19. St. Paul, in his Epistle to the Romans, Exhorts them to mark those that cause Divisions, not to follow but avoid them, *for they*



they that are such serve not our Lord Jesus Christ, but their own Belly, and with good Words and fair Speeches deceive the Hearts of the simple, Rom. 16, 17, 18. in his Epistle to the Ephesians, he heaps up so many Arguments for Unity, that 'tis to be wonder'd how any that reads and assents to them, can have any hand or heart in causing Divisions, for he there tells us that there is but one Body, of which we are all Members, one Spirit that animates and enlivens them all, one Lord, one Faith, one Baptism, one God and Father of all, and that we are all call'd into one hope of our calling, and since our whole Religion is founded upon Unity, why should our Minds and Affections be divided; in his Epistle to the Philippians, he thus affectionately bespeaks them, *If there be any Consolation in Christ, if any Comfort of Love, if any fellowship of the Spirit, if any Bowels of mercies fulfil ye my joy, that ye be like-minded, having the same Love, being of one accord and of one mind*, Philip. 2. 1, 2. 'tis hard to find any thing in the whole Bible so passionately or importunately urg'd, for the Apostle reckons up all, that can be thought dear and obliging, he puts together the most winning and melting considerations, and conjures them by all that is venerable and Sacred, to unite in the Worship of God, and with one Heart, and one Mouth to glorifie our Great Creator, by all which it manifestly appears, what a mighty streels both Christ and his Apostles have put upon the Union and Joynt Communion of all good Christians, and

D

how

how tender a regard we ought still to have for the Peace and Unity of the Church.

Let none then suffer themselves to be so far Transported with a blind Zeal, as upon light Occasions, to disturb the Churches Peace, or dissolve the sacred Tye and Union of Christs Body, but rather let us always remember this Part of the Angels Charge, on Earth Peace, even the Peace of the Church.

*Secondly*, The Peace of the State too is another Part of this Angelical Message, and this consists in a quiet Submission to the Laws and Constitutions of our Country, for these being the standing Rules of Government, and the Pillars that keep up and support the whole Frame, ought to be inviolably observ'd and maintain'd, by all that would reap the benefit of them, insomuch that neither may Superiors dispence with the Obligations, nor Inferiors withdraw their Obedience from them; for the Authority and Rights of both are all founded upon the Laws, and if these Props be taken away, all things fall asunder of themselves, and naturally run into dissolution, and therefore to preserve Peace on Earth, nothing can be more necessary, then to make the Laws the Rule of our Actions, and to pay a due Reverence and Obedience to them, otherwise we may ask the like Question, as the Prophet did of King *Ahab*, *what Peace, while the Whoredoms of Jezebel*, and the publick Oppressions are so many? *St. Paul* in his Epistle to the *Romans*, ex-  
horts

horts them, *if it be possible, as much as lyeth in you, live peaceably with all Men*, Rom. 12. 18. where the Terms, *if it be possible, as much as lyeth in you*, plainly implies that this may be sometimes not only difficult but impossible, and that if in any Case must be when the Laws, by which we are to be Govern'd, are laid aside, and the Bond of Peace, that should keep People together is violated, in this Case, all that lyeth in us, is to seek by all good means to restore the broken Laws to their full Force, to cement the Bond and preserve it entire, endeavouring to keep the Unity of the Spirit in the Bond of Peace, in his Epistle to the *Hebrews*, he exhorts us, *to follow Peace with all Men, and Holiness without which no Man shall see the Lord*, Heb. 12. 14. where the expression of following Peace, imports that sometimes it may seem to fly from us, and that some Men by the publick Breaches and Violation of Laws may drive it away, but still we are requir'd to follow it, and not cease the pursuit, till we have Endeavour'd by all warrantable ways to regain and settle it. And that because without this peaceable disposition, no Man shall see the Lord, for Heaven is the Region of Peace and Tranquility, and such as do not desire and labour for it here, are not qualify'd, to Enjoy it hereafter.

Yea, such is the amiableness of Peace, that one would think, it should inflame our Desires, and excite our utmost Endeavours after it; *Behold how good and pleasant a thing it is for Brethren to dwell together*

*ther in Unity*, Psal. 133. 1. it is like the precious Oyntment, power'd upon the Head of *Aaron*, that ran down upon his Beard, and from thence to the very Skirts of his Garments, signifying to us; that Love and Unity, carry that sweet Savour with them which not only chears the Heads, and Governors of Countries, but is deriv'd down to all their Subjects, who partake of the Odor, and are refresh'd with the Blessings of Peace; 'tis this gives the relish to all other Blessings, without which we can find no Sweetness or Comfort in any thing we Enjoy, 'tis Peace, that gives every one to sit quietly under his own Vine, and to reap the Fruits of his own Labour and Industry, in a word 'tis this alone that keeps up the Order and Harmony of the World, and preserves all things from Ruin and Confusion.

But the true worth and value of Peace is best known by the want of it; how many and great are the Miseries and Defolations that attend Civil Commotions, what Invasions of Property, what dissolution of Government, what Rapine, Plunder and Profanation of things Sacred are the certain and unhappy Effects of it? Fields dyed in Blood and cover'd with the Carcasses of the Slain, plainly shews the Excellency of Peace, the doleful crys of Orphans and Widows bereft of their nearest Relations may instruct us in the Calamities of War, and teach us to joyn with the Heavenly Host, in saying, *on Earth Peace.*

But

But is this a time may some say to Preach Peace, when there are so many lowd and necessary Alarms to War? Yes, we read the Angels Proclaim'd it upon Christs Birth, and we may very fitly renew and publish the same Message at the Celebration of it, besides though War be the last refuge of oppressed Innocency and an Appeal to Heaven for the Succour and Defence of a Righteous Cause, yet Peace is, or ought to be, the main end of it, and as we have good Reason to believe this the sole Design of those worthy Persons, that so lately ingag'd in it, so have we by the Blessing of God little reason to doubt the happy issue and event of it, the Almighty having prevented our Wishes and given us the Blessing, before we could either ask or expect it.

But how may we best fulfil the Angels Charge, and most Effectually promote this Peace on Earth?

This being so pious and good a Question may very well deserve a word or two by way of Answer.

And *First*, for the Peace of the Church, know that our Agreement in the substantial parts of Religion and Divine Worship is a sufficient Ground and Foundation for Unity, for since we all own and Worship the same God, having the same common wants in this Life, and the same Hopes and Expectations in the next, why may we not joyn together with one Heart and one Mouth to implore the same things?



things? is it not enough to be at a distance where we differ, but must we be so too where we are agreed? is Unity such a trifling and inconsiderable Matter that we can be content to part with it for every little Circumstance though appointed only for the sake of Order and Decency? and when St. *Paul* exhorts us, if it be possible as much as lyeth in us to follow Peace and Unity, shall we make it our business by a wilful Violation of Laws to drive it from us? the Apostle's Advice is, Nevertheless whereunto we have already attain'd, let us walk by the same Rule, let us mind the same things, *Philip. 3. 16.* having the same Creed or Rule of Faith, the same object Matter and Ends of Divine Worship, what is there left, that may justifie a passion, and much less warrant separation? 'tis but to Unite where we are agreed, and we shall quickly see that the distance will not be great where we differ, he that can joyn in the Worship and Communion of the Church to be render'd capable of an Office, and to serve a turn, may reasonably think it his Duty still to do so, to serve the much greater ends of Peace and Unity; wherefore let us confine our Zeal to the more weighty and substantial parts of Religion, and not suffer it to spend it self about the little Circumstances and Modes of Worship, which ought not to come into Competition with the Churches Peace, this is the way to promote the so much desir'd Unity, and I think I may presume to affirm, that had half that time been employ'd in the inward serious Acts  
of

of Divine Worship, that have been spent in writing and disputing about the outward Schemes and Circumstances of it, it might have produc'd far better Effects, and would in the end have turn'd to a much better account.

Secondly, For the Peace of the State, Labour to subdue all manner of Pride, envyings and an immoderate Love of worldly Interest; for all these apparently tend to disturb it, as for Pride, that hath so great a hand in all manner of contentions, that Solomon ascribes them wholly to it, *Prov. 13. 10. only by Pride cometh Contention*, for he that hath a high and overweening Opinion of himself will be apt to assume too much to himself, and yield too little to other Men which naturally leads to discord and dissention, and therefore St. Paul having exhorted the *Philippians* to unanimity, *Phil. 2. 1, 2.* he immediately subjoyn'd this advice as a means to it, *let nothing be done through strife or vain Glory, but in lowliness of mind, let each Esteem other better then himself*, Vers. 3. Humility takes away the fuel of Contention, and by Acts of Meekness and Condescensions turns away that wrath which is apt to enrage the Mind, and inflame it into thoughts of Revenge.

Moreover, Envy like the Sun Darts it's hottest Beams on the rising ground, and puts Men upon studying all ways of pulling down others that are any way mounted above themselves, whereas a quiet and sedate mind will acquiesce in the Wisdom of Divine Providence and rather rejoyce than repine at anothers Prosperity.

BUT

But above all self Love or an inordinate Desire of Worldly Interest is the most frequent and notorious disturber of the Peace of the World ; for he that is immoderately addicted to his secular Designs will stick at no Laws, either of God or Man, to gratifie his Ambition and Avarice, he will jump over the Rights, Liberties and even the Lives of any, to arrive at his own ends, and care not how he tramples on others, so he may but lift himself the higher. The Royal Psalmist tells us, *that the Kings of the Earth sometimes set themselves, and the Rulers take Counsel together against the Lord and against his anointed, saying let us break their Bands asunder, and cast away their Cords from us, Psal. 2. 1, 2.* but he withal adds, *that he that sitteth in the Heaven shall laugh at the folly of such Attempts,* and often meets them with disappointment and a Curse, frustrating their wicked and bloody Designs, and bringing them to the vilest shame and disgrace by those very means, by which they sought to advance their own Glory wherefore we must mortify all such sinful and unruly affections, if we will heartily joyn in this Angelical wish, *On Earth Peace* from whence I proceed to the

Last Part, of this sacred Hymn. *Good will towards Men.* This teaches us to cherish a Brotherly Love and Kindness amongst Christians, and to be so far from injuring any Person, as to be ever ready to perform all good Offices to all Men, *be kindly affectioned one to another, saith the Apostle in Brotherly Love, Rom. 12. 10.* which he after explains, *by rejoicing with*

*with them that rejoyce and weeping with them that weep*, Sympathizing with our Brethren in all Conditions, and bearing a share both in the Joys and Sorrows of one another, *Love thinketh no evil to his Neighbour*, saith the same Apostle, Rom. 13. 10. 'tis so far from doing any, that it harbours not the least thought of it, but contrarywise is still forward to do good, and not only to wish but upon all occasions to promote his Neighbours welfare.

This is indeed a Debt we all owe to Humane Nature, which as we all partake of, so ought we to pay it a due and suitable respect, for as Men, we are ally'd together in the Natural Bond of Brotherhood, and are *Members one of another*, we have the same Father in Heaven who made and takes care of us all, our earthy Extraction too is all alike, for *Adam* was the Father of us all, and *Eve* the Mother of all living; the Prince and the Begger sprang from the same Stock, and the meanest Person may in this sence vye Antiquity and compare Families with the greatest Monarch; we are all form'd too of the same Mold, and must equally return to the same Dust. So that to Love our Neighbour is in effect to love our selves, he being but self multiplyed and enlarg'd into another Person, and to be kind to him is only to cherish our own Flesh, by which it appears to be unnatural to hate or despise any of our Brethren, who partake of one common Nature with our selves, and derive their Pedigree from the same Original, yea if we consider that signal honour, which Christ hath done our human Nature by assuming and uniting it to the Divine, we shall see higher reason to honour and do all good Offices to it in the meanest Person, but then if to the common tie of

E

Nature,

Nature, we add the sacred Bond of Religion and Christianity, we shall find our Obligations to Love and good Will to grow much stronger upon us; for we are all Members of *Christ's Body*, and conjoyn'd together in a *Spiritual Fraternity*; at our *Baptism* we enter'd into a holy League of *Peace and Amity* with Christ and one another, lifting our selves under his Banner, and thereby became so many sworn Brethren to each other, and having thus engag'd our selves in the same Warfare, having the same Captain of our Salvation to fight under, the same Enemies to fight against, and the same Crown of Glory to reward our Enterprises, what infinite reason have we to cherish an unfeigned Love and good Will; and mutually to lend and receive Succors from one another? Especially considering

*Secondly*, That God hath plac'd all Men in a condition of mutual need and dependence upon one another, on purpose to maintain benevolence and good will: there is no one Man so liberally stock'd with all these earthly Blessings, as to be able to live without another, least he might from thence be tempted to despise them, but God in his Wisdom hath dispens'd his Gifts in various Kinds and Measures, to render us necessary and helpful one to another, the Prince depends on the labour of the *Peasant*, and the Wealth and Honour of the *greatest Persons*, are supported by the Plough: This the *Apostle* hath elegantly set forth to us by the familiar resemblance of the natural Body; wherein, *there are many Members, and all have not the same Office*; but the different Faculties and Operations of each are for the use and benefit of the whole; the Eye sees not for it self, but for the other Members, and is set



set up as a Light to direct them, the Feet serve to support and carry about the other Parts, and the hand acts and labours for them all, and the like may be said of the other Members, which are all plac'd in such a mutual subservience to the whole, that none can want the help and assistance of another, the Eye cannot say to the hand, I have no need of thee, nor the hand to the Feet, I have no need of you; for they have all need one of another; just so is it in the public Bodies of States and Kingdoms, wherein as there are many Members, so have each of them their peculiar *Functions* and *Employments*, the exercise whereof are all necessary for the public welfare; some are to be as eyes and guides to the blind, others as Feet to the Lame and Impotent; some to supply the place of the Head, to assist with their Counsel and Direction, others of the hand to be useful by their Labour and Industry, and since every one stands in such a mutual relation, need and dependance upon each other, 'tis the highest reason, that we should bear a suitable love and kindness towards them, joyning with the Angels in this Part of the Song too, and saying *Good Will towards Men*, Moreover,

*Thirdly*, The Mutability and Inconstancy of human Affairs may shew it to be not only our Duty, but our Wisdom and Interest to preserve a brotherly Love and Benevolence towards all Men; for there is no condition of Life in this World so fix'd and permanent, as to be out of the danger or reach of change, and every one may take their turns of wanting and desiring anothers kindness, we see the Crowns of Princes may be shaken, and the greatest Kings that have ever sat on a Throne have

been expos'd to the Storms and Tempests of Fortune, he that is great and honorable to day, may be mean and miserable to morrow, and those that are seated on the highest rounds and pinacles of honor, may upon the turn of the wheel be brought down, and have their honor laid in the dust, this is a plain Lesson to the greatest Men, not to hate or insult upon their Inferiors, but rather to abandon all insolence and cruelty, and to be ever prone to Acts of humanity and good will towards all Men, *quod cuiquam contigit, cuivis potest*, that which hath happened to one Man, may befall another, and therefore that excellent Rule of our Blessed Saviour ought to govern us in all our Actions, *whatsoever you would that Men should do to you, do even so to them*; they that are at present in need and necessity are to be reliev'd and pityed, not knowing how soon their calamities may become our own lot; 'tis story'd of *Scipio*, that Noble Roman, that he was deeply affected with the ruin of *Carthage*, the Rival City to *Rome*, and brake forth into Tears to see it in Flames; because as himself declar'd, he knew not how soon the same Fate might betide their own City, tho' She then sat as the *Empress* and *Glory* of the *World*. The like serious consideration of the great variableness and uncertainty of our own condition, might work in us the like effects of compassion and tenderness, teaching us to bear one anothers burden, and shew Mercy and Loving Kindness to all Men, were it possible indeed so to fix the wheel of Providence as to keep it from turning, could we give Laws to Fate, or prescribe the measure and continuance of our own Prosperity, there might be then some colour for admiring ourselves, and looking down with contempt on the more abject

abject Condition of other Men ; but since time and chance happens to all, and he that now flourisheth in affluence and plenty may ere long be stript of all, and find his worldly comforts, like so many wither'd Leaves, dropping from him ; sure nothing can better become us then Hearts fill'd with love and gratitude unto God, and with mercy, kindness and good will towards Men.

But above all, the Example of our Blessed Saviour may most effectually instruct us in this Lesson of *of good will towards Men*; for he hath given the highest and most unparalel'd instance of it to Mankind : he left his Glory to take our Nature and Infirmities upon him, and still went *up and down doing good*, to teach us to learn and *do likewise*, though he thought it no Robbery to be equal with God, yet he took it for no disparagement to be made like unto Man, and the better to *serve* us, was content to take upon him the Vile and Despicable *form of a Servant*, he liv'd a miserable life for our sake, which at last clos'd up in a barbarous and accursed Death ; yea he vouchsafed to lay down his Life for his very Enemies, and made his Blood to atone for the Sins of those that shed it, which made the Beloved Disciple cry out, *behold what manner of Love is this*, wherewith the Son of God hath loved us ? Now did Christ condescend thus low for our Good, and shall we think it much to condescend a little for the good of one another ? did he go up and down doing good to the Souls and Bodies of men, and shall we go up and down to do all the evil and mischief we can to both ? Hath he commanded us, *to love our Enemies* by his own Example, and *to do good to them that hate and despitefully use us* ; and yet after all this shall we  
delight

delight only in outrage and cruelty, where is our Christianity, if we walk so contrary to the Rules of it? Or why do we style our selves Christ's Followers, if we so apparently leave the Path of his Commandments; 'twas a smart rebuke that was given to a Coward, who bore the Name of *Alexander*, *vel mutes nomen Alexandri, vel fortiter pugnes*, either change thy Name, or shew thy Valor, the like may we say to all that would be thought or call'd Christians, either quit that honorable Title, or answer it by a suitable conversation, that the holy Name of Christ may be no more blasphemed among you; love and good Will are the badges of Christ's Disciples, and if you delight in cruelty and blood, you may be more fitly styled, the Disciples of *Mahomet*, yea of the Devil himself, who was *a Murtherer from the beginning*, than the Servants of the meek and holy Jesus. Away then with all malice and hypocrisie, and envying and evil speaking, which else will bring a Scandal upon your Religion, and make your Name to *stink among the Inhabitants of the Land*, shew your selves the true Followers of Christ, by imitating the Pattern of his Goodness, and endeavour to excell each other in all *Acts of Humanity and Good Will*.

Thus have we gone through the several Parts of the Text, and have seen it to be no less our honor and happiness than our duty to bear a Part in this Angelical Hymn, and to say, *Glory be to God in the Highest, on Earth Peace, good Will towards Men*.

And now what remains, but that we daily mind and practise these heavenly Lessons, ever setting this Song of the Holy Angels before us, as the rule and business of our whole Life, endeavouring in the

*First Place*, to advance the Glory of God, and to make  
that



that the higheſt end and ſcope of all our Actions, that *whether we eat or drink, or whatever we do, we may do all to the Glory of God*; in every thing we undertake, let us have an Eye to the Honor of our Maker, and either purſue or decline it, as we find moſt conducive to that end. The *Psalmiſt* calls upon *every thing that hath breath to praiſe the Lord*, and tells us, that even the Wind, Hail and Vapors fullfil his Word, and contribute to his Praises, how much more than ought we, who were more eſpecially ordained and qualified for that end, become the loud and publick Inſtruments of his Glory. God Almighty is now ſhewing us a Memorable Inſtance of his infinite Power and Goodneſs, by preſerving our Lives, Laws, and what is above all, our moſt excellent Religion, giving a ſeaſonable check to the Insolence and violence of our Enemies, and ſaying to them, as once he did to the raging Waves of the Sea, *ſo far ſhall you go, and no further*; Let us therefore proclaim theſe marvellous Acts to the *World*, and celebrate the Mercy of God with the Voice of Thankſgiving, ſerving him for the future with a greater chearfulneſs, and relying upon him with a more pious confidence; ſo ſhall vve engage the Divine Providence, that thus watched over us, ſtill to be awake for our ſecurity, and our preſent faint Praiſing of God ſhall be ere long improv'd into more glorious *Hallelujahs*.

Next, Let us ſtudy, by all good means, to promote *Peace on Earth*, vvhich is beſt done, by adhering to the Lavvs of our Country, as the Inſtruments of Peace, and the meaſure of our Duty and Obedience, let us beware of Schiſm in the Church, and Sedition in the State, which manifeſtly bring on Confuſion and every Evil Work, and may lay us open to the malice



malice and fury of our Enemies. Our Saviour hath told us, *that a Kingdom divided against it self cannot stand*, Mark 3. 24. for all Division naturally causes weakness, scattered forces we know may be easily vanquish'd, which yet grow potent and irresistible, when embodied, and fortified with Union.

It has been and still is the great design of our Adversaries to Sow the Seeds of Dissention among us, hoping from thence to reap no small Advantage; they have ever fish'd in troubled Waters, First causing Divisions, and then upbraiding us with those Sects and Fews, which themselves have rais'd, this is the most Artificial and Successful Engine, they have play'd against our Church, and we cannot better break the force of it and defeat their pernicious Policy, then by laying aside all Religious Quarrels, and closing together in a firm and happy Union, which the safety both of Church and State seems at present lowly to call for, God Almighty hath now banish'd our just fears of Popery and Slavery, and nothing can make way for their return, but our own breaches, which it behoves us with all possible Care and Prudence to prevent, and that is best done by joyning in the Defence and Communion of our Establish'd Church, which hath at all times appear'd to be the only impregnable Bullwork of the Reformation: Wherefore if we have any Love for our Religion and Country, if we tender the welfare of our selves and our posterity, let us now unite all our Hearts and Hands, and by our Joynt Prayers and Endeavours seek the Peace and Settlement of these Nations.

*Lastly*, let us abound in all Acts of humanity and good will towards Men, shewing bowels of mercy and compassion, forgiving and forbearing one another in Love, let us often make our Neighbours Condition our own, and do that to him, which our selves would desire in the like Circumstances, being ever ready to Assist him with our Prayers, our Counsel, or our Charity, as occasion shall require, and do to him all other good Offices that we may, so shall we retrieve the Antient Honour and Spirit of Christianity and all good Christians will be known now, as they were in the Primitive Times by their loving and doing good to one another. I shall conclude all with this encouragement, that by glorifying God here, we shall 'ere long be glorified together with him, and by doing what in us lies to maintain Peace and good Will upon Earth, we shall shortly enjoy eternal Rest and Peace in the Regions of bliss and immortality.

*Which God grant for the Merits of Jesus Christ, to whom with the Father and Holy Ghost be all Honour and Glory, Might, Majesty and Dominion both now and for evermore. Amen.*

F I N I S.



